

A NEW
SCHEME
FOR INCREASING THE
PROTESTANT RELIGION,
AND IMPROVING THE
Kingdom of IRELAND.

WITH

Some occasional OBSERVATIONS ON
Heads of a Bill for a Register of
Popish Priests.

HUMBLY OFFERED TO THE

Consideration of the LEGISLATURE.



In tantas brevi creverant opes, seu maritimis, seu ter-
restribus fructibus, seu multitudinis incremento, seu
fancitate discipline: Liv.

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A NEW
S C H E M E
FOR INCREASING THE
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IT is with the utmost Concern, that I find my own Observations verified and confirmed, by a late unanimous Resolution in the upper House of Parliament, that the Popish Interest is greatly increased of late Years in this Kingdom: A Circumstance undeniably true; and which ought to rouse and alarm every good Protestant, and faithful Subject of his Majesty.

It is greatly to be lamented, that neither the several Laws hitherto made in Favour of the

Protestant Religion, nor the penal Acts against Popery, have, in the Compass of so many Years, proved effectual, sufficiently to advance the one, or to depress the other. Humanity, and the meek Spirit of our holy Religion, prohibit us to put these penal Laws into Execution; neither ought sound Policy to depopulate a Country, by forcing a considerable Number of its Inhabitants to forsake it by Persecution: The History of *EUROPE* abounds with Examples of the fatal Effects of such Proceedings; witness the Expulsion of the *Moors* out of *SPAIN*; the Depopulation of *FRANCE*, by the Banishment of the *Huguenots*; and of the *LOW-COUNTRIES* and *GERMANY*, by driving out the *Walloons*, and other Protestants, to the irreparable Loss of those Countries, and the equal Advantage of others, where they settled, and introduced their respective Arts and Manufactures.

Nor has that most excellent Design of the CHARTER-SCHOOLS, for educating the Children of the poor Natives in the Protestant Religion, hitherto contributed as much as could be wished, to stop this growing Evil. From the Nature of that wise Institution, the Progress

must

must be slow and gradual; and it is much to be feared, that, by the secret Practices of the Popish Clergy, the laudable Endeavours of the Incorporated Society are much frustrated; partly, by the Erection of great Numbers of Popish Schools and Seminaries in divers remote Parts of the Kingdom, some of which are known to be supported from abroad, in order to prevent the poor Natives from sending their Children to Protestant Schools; and partly, by watching such young Persons as have had an Education therein, who, upon quitting them, are generally attacked by some Popish Missionary, assisted by the Relations of the Children, and frequently perverted again to Popery.

THE Erection of Churches in Places where they have been let run to Ruin; the Subdivision of great Parishes, and large Unions; and a further Provision for a greater Number of Ministers, as there are certainly not a sufficient Number to serve half the Cures in this Kingdom, were all the Inhabitants of the established Church, seem to be Designs highly worthy the Consideration of the Legislature *,

* It is said, that there are but 700 Ecclesiastics of the established

as they may prove a Barrier against this Inundation of Popery.

BUT to what Purpose is it, that the Number of Churches and Incumbents should be increased, if the Flocks also be not multiplied in Proportion? If they are intended to convert the Natives, I fear, their Labours will prove fruitless; for it is well known, they are interdicted under a severe Curse to attend to the Instruction of any Protestant Teacher whatsoever. They are equally forbid to read Books of Controversy, or even the Scriptures, without Licence; by which Means, it is extremely difficult for a Protestant Divine to bring many of them over to the Church, or to make true Proselytes; I say, true ones, because it is much to be feared, that the greater Part of those who conform to the established Church, are brought over rather by Interest than Conviction; and, although a few real Converts may be made by the Industry of our Clergy, they can, by no Means, be a Ballance for the Numbers

established Church in *Ireland*, which contains 2293 Parishes, being 11,042,642 Plantation Acres, or 17,887,296 English Acres.

bers that are perverted by the popish Priests, who are continually going about seeking whom they may devour.

In order to lessen the Number of these Seducers, particularly the itinerant Friars, Heads of a Bill have lately been printed, for registering a certain Proportion of the secular Priests in this Kingdom; who may have Liberty to exercise their Functions in their respective Parishes, on Condition of binding them up, by proper Tests, to bear true Allegiance to his Majesty, and Obedience to the Government: A Design calculated, undoubtedly, by a true Friend of our Religion and Liberties, and which, it could heartily be wished, would be effectual to answer all the salutary Purposes that are intended thereby. But did the former Act for registering Priests of the 2d of Q. Anne, answer the Intentions of the Legislature at that Time? Or, in the least, contribute to lessen the numerous Shoals of Friars that have swarmed in the Kingdom ever since that Law was enacted? We find it had no such Effect. That the secular Priests were never cordially affected to the Regulars, whom they have always looked upon with a jealous Eye

Eye as Interlopers, is certain; but it is equally true, that they well know that all Orders of Friars are no other than the Pope's PANDOURS, and mercenary Troops, whom he disperses over the World to serve his own Purposes; one of which is, the keeping a watchful Eye over the secular Clergy, to prevent their becoming too rich, and rendering themselves independent; and to notify to him, through the Heads of their respective Orders, who, like the Officers of temporal Armies, are also called Generals, every Act of Disobedience to papal Authority; which is never neglected to be punished, by Suspension, Degradation, Anathemas, and all the Thunders of the Vatican.

THIS was the Case when Popery triumphed some Centuries ago; and is it to be expected, that the secular Priests, at present, are less independent of *ROME* than they were formerly? Are they not all sworn, on receiving Orders, implicitly to obey all the Dictates of the holy See? Then, what Conformity to our Laws can be expected, or Obedience to our lawful Sovereign hoped for, from Ecclesiastics thus bound, and, as it is well known, preferred to Benefices, by a POPISH PRETENDER, or by Bishops

Bishops nominated by him? Neither the one or the other, I am convinced, can be thought of from Persons in such a Situation. An *Italian*, or a *French* Education, at *ROME* or *St. OMERS*, can never bring forth good Affections to Protestantism and Liberty; the first they are taught to call a damnable Heresy, and the other they condemn and decry as Licentiousness. What Credit ought any People to afford another, who maintain, that no Obligations to Heretics are binding? To a People whose Opinions are well known, not only to be intirely derogatory to our present happy Government, but also to a Spirit of liberal Inquiry? The Reveries of Enthusiasts in the Ages of Ignorance, and the subtil Inventions of the Court of *Rome*, have been always opposed to the Dictates of the Gospel, and the Exertion of our rational Faculties. Their Prejudices, their Principles, their Vows, and, above all, what they imagine to be their Interest, prohibit them from performing such Engagements as we could take to be a sufficient Security for their Fidelity, or even for their standing neuter between us and our avowed Enemies, in Time

of Danger *. From these, and many other reasonable Objections that might be added, (were it here intended to dwell longer on the Insufficiency of the registering Scheme) it is much to be feared, that it cannot prove so effectual as could be wished.

IN such a Dilemma, what is to be done? When neither the Force of penal Laws, nor the Encouragement hitherto given by the Legislature, to become Converts, nor the Endeavours of our Clergy, nor the Progress of our Charter-Schools, have yet been found sufficient to stem this Torrent of Popery? And yet the Preservation of Liberty, Property, Humanity, and Commerce, all, in some Measure, depend upon the vigorous Defence and Maintenance

* *Thuanus*, that wise and honest Historian of their Church, acknowledges; that all the Iniquities of the League in *France* were hatched and nursed up to Maturity in the Confessionals; after which, the Effects of this private Influence were publicly avowed. The Sovereignty of the Pope above all other Sovereigns in Matters of Religion, his Infallibility, dispensing and deposing Power, the Duty of Rebellion in some Cases, and the Merits of Assassination in others, were propagated from the Pulpits; and what their Pastors preached, the People executed.

Maintenance of the Protestant Religion in these Kingdoms, and its Increase in this Part of his Majesty's Dominions. An Addition of above a Million of People, not only to the established Church, but also to the Number of Subjects well affected to his Majesty, is such an Increase of Power and Strength, that it would be highly inexcusable to pass over any Proposal for effecting it, especially in a Kingdom where we have no other Distinction but Protestant and Papist to signify a loyal or disaffected Person: Would to God the Distinction held in like Manner in all Parts of the *British* Dominions. The Proposer of this Scheme hopes the Reader will not imagine, that he is quite so chimerical or sanguine, as to fancy that any such Number of popish Converts, as is above-mentioned, can, by any Method, be directly brought over to the established Church; all that he intends, by the following Proposal, is to shew, that there are still some rational Methods left unattempted, by which we may evidently add a most prodigious Strength to the Protestant Interest in this Country; and, at the same Time, without any persecuting Scheme, subtract it from our Enemies. All that he desires, is to be heard with due Can-

dour and Impartiality; which he expects from every Well-wisher of the Protestant Religion and our happy Constitution; and flatters himself, that, provided the Attempt be found practicable, reasonable, and advantageous to the Public, neither the loose Dress it may appear in, nor any other Prejudice, will cause it to be overlooked.

THAT the Power and Wealth of every Nation consists in the Number and Industry of its Inhabitants, is a Maxim so trite, but, at the same Time, so evident, that few Writers on the Methods of improving a Country fail to lay it before their Readers.

But, in order to render a Country happy and flourishing, it is also necessary, that the Majority of its Inhabitants ought unanimously to submit to the Laws, revere its Constitution, when founded on the wisest Maxims; and be in a Capacity to defend the same against all Manner of Attempts to subvert them.

For which Purpose, all such Friends to the Constitution, if ever they should happen to be the Minority, (in a separate Kingdom belonging

ing to the same Prince, but governed by the same Laws, as the rest of his Dominions) they ought, not only to be supported, encouraged, and protected, by the Government they adhere to, but also, every rational Expedient ought to be set on Foot, to encrease their Numbers; and to give them a Majority over those Persons, whose Principles lead them, on every Occasion, to seek Abroad for Protection.

IT was the Observation of a wise and eminent Judge in ENGLAND, that the Growth and Encrease of Mankind is more stinted, from the cautious Difficulty People make to enter on Marriage, from the Prospect of the Trouble and Expences in providing for a Family, than from any other thing in the Nature of the Species; nor are the lower Class of People culpable for their Cautiousness herein, since the Difficulty of their subsisting arises, not only from the Narrowness of their own Circumstances, and Incapacity to extend them much; for, besides themselves and Families, they are to provide for their Landlords, and Masters, and their Families.

Thus, the Increase of the human Species is always in Proportion to the Number of Marriages in a Country, and these are greater in Proportion

portion to the Ease and Convenience of supporting a Family. For, when Families can be easily supported, more Persons marry, and these, for the most Part, earlier in Life.

In Cities, where all Trades and Occupations are full, many defer Marriage, till they can see how to support the Charges of a Family, which Expences are greater in Cities, as Luxury is more common, than in the Country. This occasions Multitudes to live single during Life, and continue Servants; hence Cities do not, by natural Generation, supply themselves with Inhabitants, the Deaths being more than the Births, (as appears from Tables of the Proportion of Deaths to Births, formed on Observations made on the Bills of Mortality, and Christenings of populous Cities) but these requisite Supplies are brought in, by Strangers, from the Country, and other Places; which, by making room in the Country, Marriage is there encouraged a little more; and consequently the Births exceed the Deaths.

In Countries fully inhabited, the Case must be nearly the same as in Cities; all Lands being occupied and improv'd to the Height, those who cannot

cannot get Land, must labour for others; when Labourers are plenty, their Wages will be low; by low Wages a Family is supported with Difficulty, which deters many from Marriage.

EUROPE is generally, according to the present Means of raising Food, fully inhabited; and cannot now much increase in People, unless new Methods of raising more Food happen to be discovered. The Northern Swarms, which formerly over-ran the *Roman Empire*, were SCYTHIANS, who lived more upon the Products of Cattle, than Tillage. Such a Way of Life required a vast Tract of Land to subsist on; they did not understand the modern Methods of improving barren Lands, and therefore they sought a more fertile Country than their own to subsist in.

THERE was hardly the smallest Division of Land in ENGLAND, but what was inhabited in the Time of *William the Conqueror*, as we find by the oldest Record in that Country, called, DOOMES-DAY Book: It is probable, that the People of that Time, would think any Man mad, who should affirm, that *England* was not then, one thirtieth Part inhabited; but so it is, that
the

the People of that Kingdom, are increased thirty Times the Number, that they were in the Conqueror's Time: For Lands being better tilled, or more advantageously improved, produce Provisions in plenty, for far greater Crowds of People, than formerly they were imagined they could possibly do; and, by which means, Lands became of several Times the Value to the Owners, than before.

THAT *Ireland* is by no Means a well inhabited Country, all Strangers, who have ever travelled through it, must allow; especially, the Southern Counties of it, which, though they are the most fertile Part thereof, are the worst cultivated and inhabited †. But, to come nearer to the Purpose, this Kingdom, by the Hearth-money Returns, contains 357542 Houses, which, at five Persons

† The Area of *Munster* is to that of *Ulster*, nearly as 7 to 6: The Houses of *Munster* are, to those in *Ulster*, as 10 to 9, including the Cities of *Cork*, *Limerick*, and *Waterford*. But if 13206 Houses (the Number in these three Cities) be deducted, the remaining Houses in *Munster*, including a considerable Number of other large and walled Towns, which are as numerous as those in *Ulster*, will be to the Houses in *Ulster*, but as 8 to 9. *Ulster* is to *Connaught*, as 28 to 22; but the Houses, as 99 to 39.

Persons to an House, makes 1,987,710 Souls; but, according to the latest and best Accounts, given us by Writers on Political Arithmetic, (particularly Dr. *Short*, in his curious Observations on the *English Bills of Mortality*) we ought not to allow more than $4\frac{1}{2}$ Souls to a Family, which reduces the Number of People to 1,608,939 Souls. The Area of the whole Kingdom is estimated at 11,042,642 *Irish Plantation Acres*, or 17,887,-296 *English Acres*, which is upwards of eleven *English Acres* to the Share of each Individual in the Kingdom; and which is much more than each Person had in *France*, during the Reign of *Lewis XIV.* when the celebrated M. *COLBERT* estimated, that each Person, in that Kingdom, had about eight Acres to his Share, which rendered the Value of Land, in his Time, very low, as so great a Quantity went to maintain each Individual; and, at the same Time, the United *Netherlands*, having no more than one Acre of Land to each Inhabitant of that Country, they were able to cope with that great Monarchy, as they had eight Times as many Souls on the same Number of Acres.

Thus *Ireland* is much ~~worse~~ peopled than *France* was in the Time of that eminent States-



man; who then wisely advised his Master to disband the greatest Part of his Forces, and save what Taxes were raised for their Maintenance to the People; and to turn his Thoughts from War, to cultivate the Arts of Peace, which, in the Space of twenty Years, would enable his Subjects to afford greater Sums with ease, than could be drawn from them with the greatest Difficulty: But I refer the Reader to the fifty-second Number of the *Guardian*, where he will meet with the whole Force and Weight of that great Minister's Argument, laid down by Mr. Addison.

IN *England* and *Wales*, by the best Calculations I can meet with*, there are not more than about four Acres to each Inhabitant; consequently, *England* supports above thrice the Number of Inhabitants, on the same Extent of Land, as *Ireland* maintains; and besides, sends such immense Quantities of Corn abroad, to foreign Markets, as would supply nearly as many more People with Bread.

By

* See *Graunt* on the Bills of Mortality, and *Haughton's Collections*.

By all which it is evident, that *Ireland*, in the whole, is but very meanly inhabited, and, without any Exaggeration, is capable, by proper Culture, of producing Food for thrice its present Number of People; for it is granted on all Hands, that its Soil, in a State of Nature, differs very little from that of her Sister Kingdom.

SOME People imagine, that the best Means of planting a Country, that is but thinly inhabited, is, by encouraging Foreigners, who may be Friends to the Religion and Laws thereof, to come and settle therein; for, say they, their Interest, and all their valuable Concerns, oblige and bind them to be faithful and steady Adherents to the Constitution of that Country, into whose Community they are entered. It is certain, that such People are, for the present, a dead Loss to the Country they are come from, and are so much real Strength and Riches added to the Place they are come to, provided they either remove with their Effects, or carry off some new Trade or Manufacture along with them; and therefore, if they behave themselves well, they challenge and merit, from the Natives of the Place, the same kind Usage and civil Treatment that Fellow-Subjects deserve;

nay, much better than those, who either wish ill to the State, or desire or attempt to overturn the Liberties and Laws of the Community. For which Reasons, the People of these Kingdoms have wisely received their persecuted Protestant Brethren from abroad, with open Arms; it is what they in some Measure owe, in humanity, to the innocent persecuted People, whose Grievances they can no otherwise redress; it is a Debt due to the common Cause of Christianity, and to our present Security and Preservation, as it adds Strength to ourselves, and subtracts it from our Enemies §. But it is by no means necessary,

§ It is computed, that during the Reign of *Lewis XIV*, after the Revocation of the Edict of *Nantz*, that 100,000 *French* Protestants fled into *England* for Protection, and most of them settled there, at the Time of the Revolution. The same impolitic Treatment hath also, of late Years, drove great Numbers of that People into these Countries, who have considerably added to their Trade and Riches. But, that they may do so more effectually, these Things seem to be necessary.

1. That they be not crowded into any one Place, or Corner by themselves, but be dispersed into different Parts of the Country.
2. That they be not trusted with any important Place or Office before the second or third Generation.
3. That there be Marriages and Intermarriages between them and the Natives of the same Religion.

necessary, to bring in Foreigners to fill up any occasional Vacancy in a Country; for such a Vacancy may be soon filled by natural Generation.

For, as I have above-mentioned, the Increase of People in a Country, depends intirely on the finding Means of Subsistence, and the Encouragement given to Marriage. Hence, if a Country, as *Ireland* for example, be thinly inhabited, the Legislator that makes effectual Laws for promoting Trade, increasing Employment, improving Land, by more or better Methods of Tillage, providing more Food by Fisheries, securing Property, &c. and the Man that invents new Trades, Arts or Manufactures, or new Improvements in Husbandry, may be properly called, Fathers of their People, as they are the Cause of the Generation of Multitudes, by the Encouragement they afford to Marriage.

THEREFORE, it is evident, that if particular Privileges be granted to any one Set of People

Religion. 4. That no Foreigners be encouraged or naturalized in a Country, who may maintain any public Policy, Civil or Religious, that hath been manifestly known to be eversive of the Constitution, under which they are sheltered.

ple in a Country, to encourage Marriage early in Life*, and if that same People be also encouraged by Rewards, Example, and a Demonstration of the Profits arising from the Pursuit of Industry, Agriculture, Fisheries, Manufactures, or other Means of supporting themselves and Families, that particular Set of People must increase more than any other, and must, in

* The English Inhabitants of *NORTH AMERICA*, are supposed to be now upwards of one Million of Souls, though it is thought that scarce eighty Thousand were carried over Sea; and yet, perhaps, there is not one the fewer in *Britain*, but rather many more, on account of the Employment the Colonies afford to Manufacturers at Home. The Cause of this great Increase, is justly attributed (by *B. FRANKLIN*, Esq; in his Observations concerning the Increase of Mankind) to the Cheapness of Land in *AMERICA*: For as a labouring Husbandman can, in a short Time, save Money enough to purchase a Plantation, such a Person is not afraid to marry. Hence there are many more Marriages in *AMERICA*, and these generally earlier in Life, than in *EUROPE*; by which means, the *British* Plantations double their Number, according to the same ingenious Writer, every twenty Years. But notwithstanding this great Increase, so vast is the Territory of *N. AMERICA*, that it will require many Ages to settle it fully; and till it is fully settled, Labour will never be cheap, where no Man continues long a Labourer for others: And it is, in Fact, says he, no cheaper now, than it was thirty Years ago.

in Time, grow more numerous than any other; although, when these Privileges, Immunities and Encouragement to Marriage, were first granted, they were not a fourth Part of the Number of the others, who had not such Encouragement afforded to them. Because they will gradually eat the others out, who will also grow fewer every Day, by not having the same Means of marrying early, which will diminish them by Degrees, while the others are increasing by more general Marriages, and earlier in Life.

FOR if, in the ordinary Course of Things, there is but one Marriage *per Annum*, among an hundred Persons, if Encouragement be given to any Set of People, to marry young, there will be at least two Marriages for one, where such Encouragement is wanting: And as political Arithmeticians calculate, that one Marriage with the other produces four Children, many of these Marriages being late in Life, it may reasonably be affirmed, that, by early Marriages, there will be double the Number of Births, of which it is computed, that one half grow up to Maturity. And if such Marriages are made, reckoning one with another at twenty Years of Age, such a People will double every twenty Years, provided there be

be few or no Migrations abroad, and that there be sufficient Means found of supporting them at Home.

THUS, suppose that the present Number of the Protestants of *Ireland*, Men, Women, and Children, be one half of a Million, and the *Roman Catholicks* one Million and a half, or as Three to One; the former, in the first twenty-five Years, may be doubled; and in the next twenty-five Years quadrupled; and so on; that, at the End of a Century, they might be increased to eight Millions †, by doubling them every twenty-

† There is no Bound to the prolific Nature of Plants or Animals, but what is made by their crowding and interfering with each other's Subsistence. Was the Face of the Earth vacant of other Plants, it might be gradually sowed and over-spread with one Kind only, as, for Instance, with Fennel; and were it empty of other Inhabitants, it might, in a few Ages, be replenished from any one Nation only; as, for Example, with *English*. They have sent Colonies into *AMERICA*, little more than a Century, and yet, from about fourscore Thousand sent over, as is before-mentioned, they have increased to a Million of Souls; and by the same Increase in another Century, the greatest Number of *Englishmen* will probably be on that Side of the Water. In the last War, the Force of their Privateers was greater, both in

twenty-five Years, provided they had Room enough to expand themselves in, and proper Means of Subsistence ; and this might be done, only by promoting early Marriages, and finding out new Means of living, whether by Trade, Manufactures, raising more Produce from the Earth, Fisheries, Mines, Planting, &c. and, consequently, they must increase much faster, that is to say, in a duplicate Proportion to the Roman Catholics, who have not the like Advantages afforded them.

As the Increase of People depends upon the Encouragement given to Marriage, the following Things diminish a Nation.

I. A NEGLECT of Tillage ; for Bread, according to the vulgar Proverb, is the Staff of Life. Thus, if any Country be naturally fertile enough to produce Corn, to support four Millions of People, and that, by the Indolence of the Natives, only a suffi-

D cient

in Men and Guns, than that of the whole *British* Navy in Queen *ELIZABETH*'s Time. Thus, a Nation well regulated, is like a *Polypus* cut in two, and each deficient Part shall speedily grow out of the Part remaining. For if you have Room and Subsistence enough, as you may, by dividing, make ten *Polypusses* out of one, you may, of one, make ten Nations, equally populous and powerful.

Franklin's Essay.

cient Quantity for the Support of one Million be raised, no more than one Million of People can be able to reside therein.

THUS, though the antient Northern Tribes possessed what is now, by good Management, brought to be one of the greatest Corn Countries in the World, as *POLAND* is allowed to be; for, from the Port of *DANTZIC* alone, there is no less than eight hundred thousand Tuns of Corn exported, Yearly, by Foreigners*: Yet these barbarous Nations had so little Skill to improve the Fertility of their Possessions, at least in Proportion to their Wants, that they were continually sending forth new Colonies, to seek new Habitations, one at the Expence of the other, driving and driven out by Turns. The same Necessity, and the same Habits of invading continued, when the *Roman Empire*, divided by *CONSTANTINE*, and weakened by his Successors, was no longer able to repel their Incursions. The Expeditions they undertook, were, in themselves, more inviting than any of the Former, “*baud paulo laetiorem viam diu dabent;*”

* See *Don Geronimo de Uztariz* his Theory of Commerce.

"dabant," as *LIVY* says, when he compares that of *BELOVESUS*, into *ITALY*, with that of *SIGOVEUS*, into the *Hercynian Forest*. They removed to better Climates, to Countries more fruitful, or more cultivated, as well as more adorned than their own; and, accordingly we find, that *ATHANARICUS*, King of the *VISIGOTHS*, made a Peace with *GRATIAN* for Presents, and principally for Victuals; and was surprized at the Splendor and Plenty he saw at *CONSTANTINOPLE*, when he arrived there, at the Invitation of *THEODOSIUS*.

II. NOTHING depopulates any Country more than great Tracts of it being employed in Pasture. Such Tracts are often in a few Hands, and frequently looked after by Servants, which, though they add an inconsiderable Number to the Community, yet such being unmarried, are here to Day, and gone to Morrow; and even where there is some small Proportion of Plowing, as this requires fewer Hands to labour it; these, also, frequently wander about, and never settle in a Country.

Thus, the unhappy Turn to Pasturage in *Ireland*, diminishes the Number of its Inhabitants,

tants, because of the few Hands which are requisite for that Purpose; all others must fly to neighbouring Countries for Subsistence; hence the prodigious Number of common *Irish*, in and about *London*, computed at eighty Thousand; hence the Shoals of them who go over yearly to *England*, in Time of Harvest, as Labourers; hence the many Families of Protestants which are fled to *AMERICA*; but what is worst of all, hence the Number of fighting Men, which go over to recruit the Armies of our Enemies. Dreadful Alternatives! Either to remain at Home to starve, or live by Stealth and Rapine, or to seek abroad for Employment.

THE greatest Number of *Irish* settled in *AMERICA*, went over from the Province of *ULSTER*, in which Part of the Kingdom, the common People have multiplied more, since the last happy Revolution, by the Increase of Tillage, than in our Pasture Countries: Notwithstanding the Multitudes that have transported themselves, their Numbers are hardly, at present, missed in that Province, as they have been recruited by the natural Methods of increasing Mankind. Yet such Migrations, by carrying with them the Manufacture and Trade

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of the Country abroad, must give a Blow to their native Kingdom, by their introducing it into a Country, from whence there were great Demands for the Product of their Labours, which in Time may become to be felt, in a very sensible and severe Manner, by all Ranks of People, whose Fortunes depend upon the Loss of that Trade.

But there is no such Encrease of People in our Pasture Countries : There, we see large Tracts of the best Land in the Kingdom unpeopled ; inhabited only by a few Wretches, dispersed among the Beasts of the Field ; living in so miserable a State of Poverty and Barbarism, as is a Shame and a Reproach to a Christian Country ; being more vile than the Condition of *Indian* Savages. For what inland Trade or Commerce can be carried on, in a Country only inhabited by a few miserable Herds-men, who both feed and cloath themselves, and consume little or nothing of the Produce of other Places. The Soil just affords them Potatoes, and a few Oats to eat with their sour Milk ; and their Sheep and Cattle, (which die for want of Fodder, by the Rigours of Winter) Wool and Leather, which they work up into Frize Coats and Brogues. Linen is little used among them,

them, except a narrow Kind, about twenty Inches wide, which is purchased at the next Fair, though many of them have not a second Shirt, even of this kind. Sure such a miserable way of Life can neither promote Trade, raise the value of Lands, nor enrich a Country: Diligence and Industry, generally arise from Necessity; for, when these are once set on Foot, by acquiring Wealth, they create Luxury; to support which, they are eagerly pursued. If an Example be once set, by finding Employment for a few, others will envy them, and strive to imitate and emulate their Methods of thriving; and thus Industry will advance, because willing Labours are more readily performed, than those to which Persons are compelled.

STRANGERS may, at first Sight, imagine, that the Products of these pasture Grounds, feed great Numbers of Inhabitants; but, alas! even here, they are in a worse Condition than the antient *Scythians*, or present Race of *Tartars*, who live upon the Produce of their Cattle. The Beef, Hides, Tallow, and Butter of *Ireland*, are exported for Superfluities and Luxuries for the Rich; and, to satisfy the Calls of Absentees, the Ballance due to other Countries, for Corn and other

other common Necessaries of Life, and many other Demands too tedious, and, perhaps, too invidious to mention.

FOREIGN Luxuries, and needless Manufactures, imported and consumed in a Nation, do increase the People in that Nation that furnishes them, as they receive either Provisions, or the Means of purchasing them, for their Goods. Laws, therefore, that restrain or prevent such Importation, either by high Imports, or absolute Prohibitions, and, on the contrary, promote the Exportation of Manufactures to be consumed in foreign Countries, may be called, GENERATIVE LAWS, as, by increasing Substance, they encourage Marriage.

III. In Popish Countries, the Encrease of Mankind is lessened by the Celibacy of the secular Clergy, and that of great Numbers of Monks and Friars, and forcing Crowds of Women into Nunneries. This Scheme of Celibacy, took its Rise when the Church of *ROME*, with the *Pope* at the Head of it, made a bold and successful Push to be every where superior to the State; then the Celibacy of the Priests, became a coercive Law. *GREGORY VII.* made the whole

Clergy submit to it, and the Council of Trent, maintained it strenuously, for the same Reason of ecclesiastical Ambition, that the religious Society might, every where, be more independant of the civil, and less attached by the Ties of Nature, as well as of Laws, to the State. The Encrease of People in *England*, soon after the Reformation, and the Multiplication of Inhabitants in the *United Provinces*, after they had cast off the Spanish Yoke, which freed them from Popery and the Inquisition, are Proofs of this Assertion; and, consequently, a lessening of the Numbers of the Votaries of that Religion, provided it can be effected without Persecution, will tend to the Encrease of Mankind.

THE Wisdom of former Ages enacted divers Laws to encourage Marriage. The SPARTANS exacted Penalties, not only on such Persons as refused to marry, or married too late, but also on those who married amiss: And those were reckoned of this Number, who, instead of allying into Houses of Virtue, had no Motive but Wealth and Lucre in Wedlock. An admirable Law, and highly tending to promote and perpetuate Probity and Honour in Families.

SOLON

SOLON abolished the giving of Portions in Marriage with young Women at *Athens*, unless they were only Daughters; and ordered that the Bride should carry no other Fortune to her Husband, than three Suits of Cloaths, and some few household Goods of little Value; for he would not have Matrimony a mere Traffic, but regarded as an honourable Friendship, or Society, in order to raise Subjects to the State. The Privileges, and Immunities granted by the *Romans* to married Persons, especially to the Fathers of Children, are so well known, that it would be an Affront to the Reader to dwell upon the Subject. They limited Marriage to a certain Age, under severe Penalties: By the *LEX PAPIA*, Men were prohibited to marry after Sixty, and Women after Fifty Years of Age; but it would be endless to mention them all.

THE Conduct of the *Jesuits*, who, perhaps, are the most politic and artful Society of Men that ever appeared, furnishes us with a very pertinent Example of the Consequence of early Marriages, by which, among other politi-

tical Schemes, they have erected an absolute and independent Sovereignty, in the Wilds of *SOUTH AMERICA**; which, if we may credit

* This Country is called *PARAGUA*, and is situated between the Great River, so called, on the *West*, and *BRAZIL* on the *East*; a Country upwards of 500 Miles square. There is no Place in the World where the People pay a more profound Submission to their Superiors than here, the *Jesuits* having reduced these Savages to Civility, taught them to dwell in Towns and Villages, to cultivate the Ground, and other Arts, as the making of Brick and Tiles to build Houses, and even to paint, to make Organs, and other musical Instruments, as also Watches, &c. as good as those brought from *Europe*. All which Arts, these Missionaries are obliged to learn, before they go abroad, that they may have an Opportunity of rendering themselves useful and agreeable to every Class of Men, without which they never could have propagated their Religion with the Success they have met with, but nowhere so effectually as in this Country, which may be justly stiled the *Jesuits* earthly Paradise.

Father *SEPP* informs us, that, in his Time, they had planted twenty-six Towns on the Banks of the Rivers *Uragua* and *Paraba*, each of them containing eight hundred Houses and upwards, and seven or eight thousand Souls, under the Government of two Missionaries; in which are Churches with lofty Steeples, Rings of Bells,

dit our late Reports from that Part of the World, is now become a very formidable Monarchy. Father *Sepp* informs us, (who has given us the best Accounts of this Place) that when a Virgin is fourteen, and a Lad sixteen, they do not suffer them to remain longer unmarried; upon which Marriage, the Missionary provides the Hutt, and five Yards of Cloth for Wedding Cloaths for each Person: A Bed they never want, as Bull Hides are cheap enough; and the Wedding Dinner is likewise presented them, being only a Fat Cow, a little Salt, and a few Loaves, to which they invite their Friends, and make the best Cheer they can. One thing peculiar in these Weddings, is, that here the

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Bells, Organs, and many other musical Instruments, rich Plate, &c. as in *Spain* and *Italy*. He governed the Town or Canton of *Japegu*, the first of the twenty-six converted Districts, which is seated on an Eminence near the River *Uragua*, in a Place formed for Pleasure and Delight; on which River, and the Islands of it, says he, I frequently take the Air, attended by my Disciples, and a numerous Band of Musick; the Place is surrounded with the most fruitful Lands in the World, abounding with all manner of *European* Cattle and wild Fowl, with Shoals of excellent Fish in the River.

Man does not wooe the Woman, but the contrary. For the Maid applies herself to the Missionary, and says, " Father, I have an Inclination to marry such, or such a Person, if you are pleased to give your Consent? " Whereupon, the Man being sent for, he says, " My Son, such a Woman is desirous to be married to you, are you contented she should? " Unto which, if he replies, Yes, as they seldom do otherwise, then the Match is made, and wants nothing but the Priest's Blessing. The whole Agreement consists but in two Articles; that the Woman shall bring what Water the Husband wants from the River; in lieu of which, he engages to furnish the Kitchen with Fuel. They have neither Musick or Dancing at their Weddings; but as soon as they are married, and have heard Mass, the Bridegroom goes his way, and the Bride her's.

THESE *Indians* were a brave People, who never submitted to the *Spaniards*, but defended their Liberties, until the *Jesuits* found Means, in the last Century, to insinuate themselves into their good Opinion; and brought them to adore them as Gods, by their Skill in Phyfick, Mathe-maticks,

maticks, natural Philosophy, and mechanic Arts; so that they readily resigned their Understandings and Consciences to their Direction, and suffered themselves to be absolutely governed by them; both in Spirituals and Temporals. They furnished them with Arms and Ammunition; and instructed them in the Art of War. The Crown of *Spain*, in return for bringing these People under that Dominion, conferred the Property of this Country upon the Fathers, which Step they have probably, before this Time, repented of.

THUS we have a recent Example of civilizing and increasing a Number of civilized People, by early Marriage, accompanied with Industry; and which further proves, that the proposed Scheme is not merely speculative, but practical.

TOWARDS the Encouragement of Marriage among the young Protestants of the lower Class of *Ireland*, many Methods might be taken. The Legislature might grant a *Præmium* of twenty Pounds Sterling, to be given to every Protestant Couple, who shall enter into the State of Matrimony under the Age of twenty-one Years, and that shall settle either in the Provinces of *Munster*, *Leinster*, or *Connaught*, in the Country,

Country, as Manufacturers, Farmers, Labourers, or Cottagers : Provided any Protestant Gentleman do grant them a Freehold Lease of, at least, ten Acres of arable, or good pasture Land. Provided, also, that the said Couple make Oath before the Justices of Peace, at the Quarter Sessions of the County, or Judge of Assize, that they are not worth the Sum of twenty Pounds Sterling, in Money, &c. at the Time of their said Marriage, and prove their respective Ages to the Satisfaction of the Court, by proper Certificates, &c.

THE Money so granted, to be paid, by Order of Council, in three Months after each Marriage, in order to set them up in the World; and to purchase Cattle to stock their small Farm, the Implements of Husbandry, or Utensils for their respective Trades, &c.

THE Sum of twenty thousand Pounds, granted for this Purpose, would set up a thousand young Families Yearly, and in twenty Years, twenty thousand Families ; which would, by the common Course of Generation, produce (allowing but six to each Marriage, and also allowing for Deaths)

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in twenty-five Years, upwards of an hundred thousand Protestant Souls : And a larger Sum, in Proportion, would produce a proportionable Number.

WHAT Effect so great a Number of Protestants would have, in the uncultivated Counties of these three Provinces, is very apparent.

I. A Protestant Yeomanry would begin to be established therein, the Want of which is the principal Cause of the Neglect of Tillage in *Ireland*†. For how can a poor *Irish* Tenant, without the Means or Implements of Husbandry, cultivate Land ? He has neither Horses to plow, nor Money to purchase Labour ; and though he knows a small Farm under Tillage,

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† The Quantity of Flower, Wheat, and Malt, imported into this Kingdom, last Year, amounts to the Sum of 130,008 l. 7 s. 6 d. which may seem small, when compared with Millions, the Wealth of a neighbouring Nation ; but when added to the late Shocks our Paper Credit hath sustained, it must greatly affect us ; and, I fear, that a few more such Years of Importation, might be attended with Consequences, not proper to be mentioned.

cannot be managed by him, he will venture to take a large one, where he is to pay the Rent by Pasture, which requires little Labour or Ex-pence: And thus the Country becomes depopulated.

II. THESE young Protestants must raise Corn for Subsistence, and more than they can consume, to pay their Landlord's Rent, or else they must labour at Manufactures for that Purpose, which will be a Means of increasing Tillage, and of spreading the Linen Branch of Trade into these Provinces.

III. By such early Marriages, the Plantation of Orchards, Timber Trees, and Coppice Woods in these Provinces, will be furthered, and increased: For the Time taken up by the Growth of Wood, is one great Objection to planting, it requiring thirty, forty or fifty Years, to bring many of the Timber Trees into a Condition for selling to Advantage; but, though slow, the Profit is certain. Nobody grudges the Trouble, but all Men neglect it: Men seldom look into these Things, until at a certain Period in Life, and then they are not to expect to live till the Time

of reaping the Advantage. But young People, by a proper Encouragement and Instruction, will go more chearfully to work; they may expect to reap the Pleasure of such Plantations, and Part of the Profit also, as far as the Uses of Husbandry, and the Repairs necessary to their Houses; not to mention that the Mast-bearing Timber Trees yield excellent Food for their Swine, and they also afford Shelter both to their Corn and Cattle. And it may be presumed, that instead of destroying such Plantations, as many uncivilized Wretches frequently do, their Desire of seeing their own Labours flourish, and their natural Love of beautifying the Places of their abode, will lead them to protect them.

Such young Colonies will not only fill all such new Places of Worship as may be built, but, by raising more Corn, they will further the Scheme of a better Provision for the poorer Clergy.

Towards the Encouragement of every such young Protestant Couple, as aforesaid, they may be exempted, for the first four or five Years, from small Taxes, as the Hearth-Money, all

County Cesses, and Parish Taxes; especially Taxes imposed for the Support of Bastards; also from being obliged to perform the Six-Days Labour imposed for mending Roads; also from serving the Duty of petty Constables, or any other Parish Office whatsoever, without their own Free-will and Consent. For all these, and many more, are Duties on the Marriage Bed, and its Product, and a Burthen upon the poorer Sort of People, which make up the Strength and Wealth of a Country. Though such Taxes may seem small and trifling to the legislative Donors, who see nothing but Pomp and Wealth around them, yet they are found too hard for such as cannot maintain themselves. Such Burthens, however small they may appear, prevent the Poor from marrying, and so hinder Procreation.

No Marriage Fee ought to be demanded for such Weddings; and they ought to be exempted from Burial and Churching Fees, and all small Dues to the Church; and this the Clergy cannot lose by, as such Persons must greatly contribute to augment their Livings by Tithes.

No unmarried Man should be capable of holding any public or economical Place, when a married Man sues for, or desires to hold, the same : No unmarried Man should have Liberty to take an Apprentice : And, in like manner, Matrimony, among Protestants, may be encouraged, by disqualifying unmarried People by various Methods, not at all prejudicial to the Constitution. Widowers not to be included in these Disqualifications.

I HAVE confined these *Præmiums* to three Provinces only, because the fourth is well stocked with Protestant Inhabitants already ; but it is reasonable that all the other Privileges and Immunities should extend to *Ulster*, as well as elsewhere.

POLITICAL Writers observe, from the Bills of Mortality and Registers, that the Children of the Poor are generally more vigorous and healthy than those of the Rich ; for the former do not bury more than eighteen in an hundred, before they come to Puberty ; whereas, the better Sort bury from thirty-three, to thirty-eight. The Poor are also more fruitful than their Masters ;

for those who compose the Bulk of Armies, Navies, Colonies, Manufactories, Agriculture, Mechanics, and Servants, or, in a Word, all that are either the Defenders, or Encreasers of the Riches of a Nation, are made up chiefly of the meaner Sort and Poor. For which Reason the People of this Class should be encouraged to marry for Procreation, and all Hinderances removed as much as possible by the Legislature.

TWENTY or thirty thousand Pounds, annually, bestowed in this manner, can never impoverish the Nation. The Money so laid out, if properly applied, must be repaid with Usury, as Trade, Agriculture, and Industry must be the Consequence of this Expence ; not to mention the additional Strength such a Number of People must add to the Number of loyal Subjects ; for the Strength and Glory of a King depends not on the Multitude of Subjects in general, but on the Multitude of such Subjects, on whom he can rely in Time of need.

Lastly, THIS Design clashes with no one Law or Scheme hitherto proposed, or set on Foot, for carrying on the same good Intentions ; on the contrary,

contrary, it coincides with them all. It leaves the penal Laws to stand in Force; and though the Author of it is far from advising Persecution, he thinks it would be dangerous to repeal them; and therefore he would have them stand *in terrorem*, like the Instruments of Execution in public Places, to be used only upon nefarious Offenders. It coincides equally with the Charter-School Scheme; and would propose that the *Premium* be given to young Persons educated in those Schools, preferable to others, unless there be a sufficient Fund for all. It coincides with every Design for encouraging the Staple Manufacture of the Kingdom; it agrees with every Scheme that may or can be proposed for the Encrease of Tillage: By which, and adding a Number of Souls to the established Church, it also coincides with every Proposal that can be made, for providing more effectually for the poorer Clergy. In one Way, indeed, this Scheme hath the Happiness to differ from most others; it cannot possibly coincide with any private Job of the Proposer, nor can it be well turned, he imagines, to any private Account on its being carried into Execution by others.

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The Author is far from thinking, that no Amendment can be made to his Scheme; he is sensible that many Things might be added to these loose unconnected Hints, by others. He confesses, that they appear a little late for the immediate Consideration of those in Power; the Cause of publishing them now, is truly represented in the first Paragraph of these Pages; and he hopes, that the Goodness of his Intention will plead his Excuse, for laying such a rude Sketch so hastily before the Public.

F I N I S.



POSTSCRIPT.

THE Fate of the Bill for a Register of Popish Priests having been determined while these Sheets were at Press, the Writer cannot help being pleased that his Thoughts thereon were agreeable to the Rejection that Bill met with; and could heartily wish, for the Sake of this Country, that the above proposed Scheme may be also found conformable to the Sentiments of those in Power.

